4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11

originally came from the north-west. I imagine that the original possessors of these beads had considerable settlements in the neighbourhood of the Maragolia Hills, and that beads were continually being lost in the fields, and now when a heavy thunderstorm comes it washes some of the surface soil away and exposes an odd bead now and again. The supply of the blue Nya-Luo beads is of course quite inadequate for the population, and many make up for the scarcity with the ordinary blue *kibeti* bead.[1] Occasionally these ancient beads are green and yellow, but the usual colour is blue.

The Ja-Luo have a curious habit of shaving curved patterns on their heads (Fig. 11).

FIG. 11.—VIEW OF THE TOP OF A MAN'S HEAD; SHOWING HOW THE PATTERN IS SHAVED.

The young men often wear an armlet of cylindrical wooden blocks on the upper arm; the wooden blocks are coloured red with oxide of iron. A band similarly ornamented with wooden blocks is often worn round the forehead. Some of the older men wear the curved canine tooth of a hippo on the forehead. The tooth is ground down laterally till it is only about one-eighth of an inch in thickness; others wear the tooth of a wart hog attached to a necklace.

The Ja-Luo have a curious habit of standing on the top of an ant hill or in some prominent place on one leg with the flat of the other foot resting against the knee, reminding one of the attitude adopted by a stork; they will remain in this attitude quite comfortably for a considerable time. This habit is I believe characteristic of the Dinka and others of the tribes on the Nile south of Fashoda.

Miscellaneous customs.—If a person shuts the door behind him when he leaves a house, people at once say he is a witch doctor. If a wife does this to her husband, the husband will not enter her house again until she fetches a goat from her father and kills it. Similarly if a man is the culprit he has to kill a goat to avert the ill luck. If a house is struck by lightning and anybody is killed inside, the head of the village walks three times round the house with a red rooster and the house is then broken up and the wood utilized for any purpose.

Witchcraft, etc.—It is believed that people are killed by witchcraft; the person possessing the medicine has only to show it to a person in order to kill him; to save the person bewitched it is necessary to catch the wizard and to bring him to the patient and he can remove the spell, and the wizard has to pay a fine; this class of medicine man does not hide himself. There is a deeper kind of witchcraft which is only practised at night and with great secrecy. It is called Jamkingo; among the Gemi tribe many of the clan previously referred to who forge iron possess these powers.

[1] With the kind assistance of Mr. C. H. Read, of the British Museum, I examined the collections of beads at the Museum from various parts of the world, and I found yellow and blue beads of the exact colour and shape among the Egyptian antiquities and jasper beads identical in appearance to the Nya-Luo both from ancient Egypt, and also from excavations made on the site of some buried cities in Beluchistan.

5: Hobley G-5 (ca. 1900) 1903 FL11 Luo FL11
Bantu Kavirondo FL4

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Aruchebki, Lumbwa Chief.

Ondon: Kisumu Chief (Ja-Luo).

Gumangisho Warrior (Morua).

Ugulu, Kisumu Chief (Ja-Luo).

[p.358 A]

5: Hobley G-5 (ca. 1900) 1903 FL11 Luo FL11
Bantu Kavirondo FL4

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[302]

Jaluo Girl; Kajulo Tribe.

Lumbwa Woman and Young Girl.

Kenoh Woman (N. Bantu).

Kisumu Girls.

[p. 358 B]

5: Hobley G-5 (ca. 1900) 1903 FL11 Luo FL11

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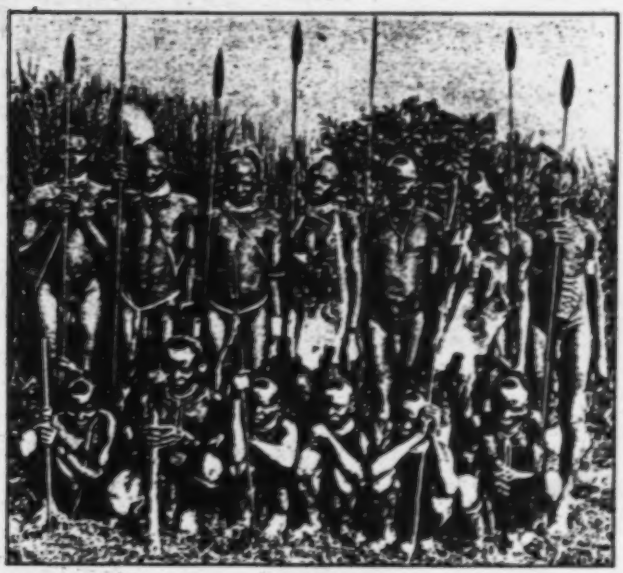

Karamojo Warriors.

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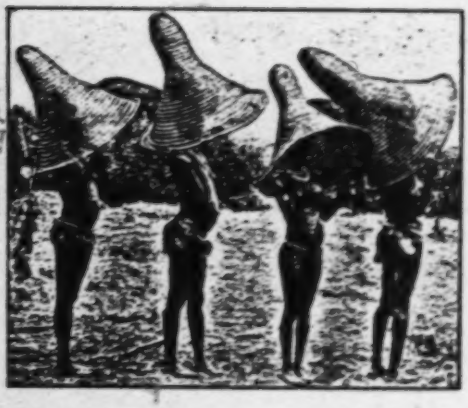

Fisherwomen; Kisumu.

Karunga Warriors (Ja-Luo).

11: Hartmann M-5 (ca. 1920) 1928 FL11 Luo FL11

food for the child, but they themselves only drink beer. On the last day all the iron, brass and other ornaments which deceased used to wear are sprinkled with some beer, made of kaffir-corn, which has previously been sacrificed. Then the ornaments are devided amongst the relations, who will wear them in future. After this all go home.

Next morning a sheep is killed and eaten. The wet skin is called the garment of deceased, and as such is worn for that day by his eldest son. At night it is slung over the gateway, where in time it rots away or some hyena finds it and makes off with it.

Every person, whether man, woman or child, is buried absolutely naked, and without any ornaments; even the little brass rings with a big blue bead each, which the old men wear all along the edge of both ears are taken out immediately after his death. To this rule there is one exception only. A *jabilo*, who is not an ordinary medicine-man, but one who has secret medicine, which he does not use for evil purposes except in warfare, is considered the greatest among men. For this reason he is specially honoured at his death. A big bull is killed and offered as a sacrifice, and the *jabilo* is buried in the fresh skin of the animal.

Burial of a Woman.

From the moment of a woman's death wailing goes on till next morning about 10 o'clock, when either her husband or her son dig the grave. All her ornaments are taken off, like at the occasion of a man's death.

Every woman is buried inside her own hut; because a woman is called the owner of the hut *(wonjot)*; hence at her death the hut has served its purpose.

When the grave is ready deceased's husband, assisted by two other people put her down in it, lying on her left side (men on their right). Her children fill up the grave scraping the earth with hands and feet, heir backs towards the corpse. The wailing goes on for another half hour whilst the crowds gather.

Then all the women and girls prepare themselves for a kind of wardance to take place near the village. They take off their tassels which they throw on the roof deceased's hut. They smear themselves with mud, and dress themselves up in the war-dress of the men who came to the funeral (shields and spears left at home).

Whilst the girls and women are dancing to the beating of drums, the men and boys squat down in the village and smoke hemp. After about an hour they come back from the dance, return their apparel to the men and go home. But the men remain till the afternoon, and those living near by call again at night for a chat.

After 3 days the women of the neighbourhood gather again in order to cook and eat the dried meat, fish and other food which the deceased left in the hut at her death. After the meal they go to sweep the grave (on the 3rd day, not the 4th as after the burial of a man) gathering some earth of it in an old basket, which is put on the path outside the kraal together with her socalled pillow *(orindo)*. They also give away deceased's hoe to an old woman, and throw away its handle.

On the same day the husband of deceased and one old woman go round to the huts of the near relations, sprinkling in each hut some medicine, throwing in each hut the seedball of an okokplant, and gathering from its inhabitants a small

14: Johnston G-4, 5 (no date) 1904 FL11 Luo FL11

near the entrance to the village, so that they can watch over any attempt to steal cattle. The hut which is directly opposite the gate of the village is usually that of the principal wife of the village head-man. There is much the same superstition as among the Bantu Kavirondo about shutting the door of a house behind a person who has just left it. [1]

Unmarried men go naked. Married men who have children wear a

498. HUSBAND AND WIFE, JA-LUI

small piece of goat skin, which, though quite inadequate for purposes of decency, is, nevertheless, a very important thing in etiquette; for a married man with a child must on no account call on his mother-in-law without wearing this piece of goat skin. To call on her in a state of absolute nudity would be regarded as a serious insult, only to be atoned for by the payment of goats. Even if under the new dispensation a man

[1] [i.e.) A very bad omen; more the Bantu equivalent to divorce if it occurs between husband and wife. (See p. 752-not processed). - Analyst]

14: Johnston G-4, 5 (no date) 1904 FL11 Luo FL11

blocks on the upper part of the arm. The wooden blocks are coloured red with oxide of iron. A band strung with small pieces of wood of the same colour is sometimes worn round the forehead. Some of the married men wear a semi-circle of ivory on the forehead, made of the split canine teeth of the hippopotamus. (The tooth, however, I am informed, is not split, but ground down until it is only an eighth of an inch thick.) Others wear the tusks of a wart-hog. The Ja-luo men, like most of the tribes of Nilotic origin, frequently adopt a curious stork-like attitude, standing on some hillock or ant-hill on one leg with the other leg bent and the sole of the foot apposed to the inner side of the knee of the leg on which the body is poised. They usually wear sandals of leather when travelling.

The Ja-luo live much by *agriculture*. They cultivate *sorghum, sweet potatoes, peas, beans, eleusine, pumpkins, tobacco, and hemp*. Salt is made from the ashes of reeds. They eat practically *all kinds of meat* except the hyæna. Young men eat leopard in order to make them fierce in war. The crested crane is universally protected, and is never killed. The women do not eat fowls, and some women do not eat sheep or eggs. Some eat hippopotamus, and some refuse that meat. Women do not drink milk, but eat it cooked with food. They have a disagreeable custom of mixing cows' urine with the milk of the cow. The urine is allowed to stand a day or two in order to increase its flavour. The people say that this admixture increases the amount of butter in the milk. They like the flavour, and think that it has medicinal value. They kill oxen by sticking a knife into the jugular vein. The head must be pointed to the west during the operation. Sheep and goats are killed in the same manner. Besides the flesh of fowls, cattle, sheep, and goats, they eat large quantities of fish, which they obtain from the rivers, and, above all, from the waters of the Victoria Nyanza.

Cooking is done entirely by women in earthen pots inside the hut or on the verandah, and the food is served in little wicker baskets. Father and sons eat together in a little separate hut which has open sides. Women eat separately from the men inside their own houses.

They do not *hunt* much with dogs, but catch a good deal of game in pitfalls. They will also attack the elephant with spears. Fish is caught in the Victoria Nyanza by means of large, conical wicker traps called "dema." The process is as follows: They bring two very long ropes, one end of each of which is firmly secured to the shore. One rope lies, weighted, along the bottom under the water, the other floats on the surface, but from it hangs a fringe of papyrus stalks. The two ropes above and below correspond with its other, and are connected at intervals with strings to ensure their correspondence, while the fringe of papyrus

14: Johnston G-4, 5 (no date) 1904 FL11 Luo FL11

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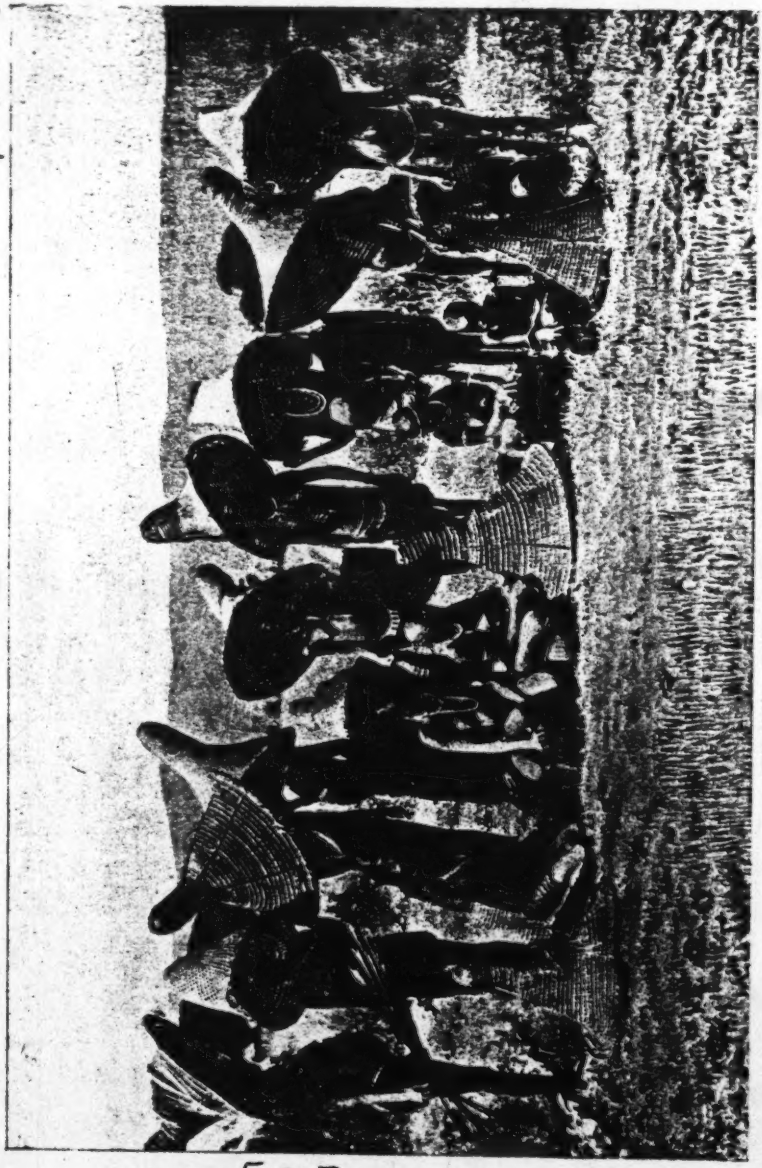

434. JA-LUO FISHERWOMEN AND THEIR BASKETS

[p. 788]

14: Johnston G-4, 5 (no date) 1904 FL11 Luo FL11

husband and runs away, the amount which he has already paid on her behalf is returned and the marriage is broken off. If a woman finds herself unmarried after a long period, it is customary for her to go to a chief or a rich man and state that she has come to stay and cook for him. In such case she is usually taken to wife, but a very small complimentary present is paid for her. Chiefs may have from ten to forty wives. The Ja-luo are, generally speaking, very moral. They do not intermarry in

436. EMPTYING THE FISH-BASKETS (JA-LUO)

the same clan, but a man may marry the daughter of one who bears the same name as himself.

The Ja-luo believe in *a supreme God* whom they call "Chieng." This, however, is the same name as the sun. When a man comes out of his house in the morning, he spits towards the east, and in the evening he spits towards the west. If the sunset is extremely red, it is said to indicate the approaching death of an important person. They believe that after death the spirits of the departed go up to the sky. If a hailstorm occurs, no one goes to work in the fields on the following day. Shooting stars are said to be a sign of war. They believe that people can be killed by *witchcraft*, and that a wizard has only to show "medicine" to a person

14: Johnston G-4, 5 (no date) 1904 FL11 Luo FL11

hut until the child begins to cut its teeth. The mother does not go out to cultivate for nine days after the birth. If a woman has had two children previously who have died, she follows the same ceremony as that described among the Bantu Kavirondo. When the child has been brought back by an old woman, it is redeemed by the father, who then bores the lobe of the right ear and inserts an ear-ring of brass wire. The child is thenceforth called "Owiti," if a boy; if a girl, "Awiti," meaning "the child that has been thrown away." The old woman who picks up the child is regarded as its foster-mother. Twins are considered lucky, though their arrival is attended by a good many ceremonies and by propitiatory dances which are of an obscene nature.

437. A MEDICINE MAN FROM NYAKACH, SOUTH SIDE OF KAVIRONDO BAY

When a person *dies*, the corpse is immediately taken out of the house. If it be a woman, her brothers-in-law dig the grave in the verandah of the house. The corpse is *buried* on its left side with the hand under the head. In the case of a woman's death, her relatives and friends come and wail. Her husband presents each clan that attends with a goat. The mourners stay for three days. The hut in which a person has died is used for a month. The neighbours then meet together and drink beer, and the house is broken down. Upon the death of a man his brother digs his grave, and he is buried in the house of his first wife, if she is still living. If she is dead, he is buried in the verandah of his own house. Men only wail for one day. After that only the women wail, at first for three days, and then at dawn for fifteen days.

As a sign of *mourning* the women wear a string of banana fibre round the forehead. They also wear a black tail fringed with white strings for about a month. Others smear themselves with white earth. Relatives of

20:Ominde I-5 (ca. 1948) 1952
FL11 Luo FL11

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Peter Hill

THE WOMEN'S SECTION OF A MARKET

[p. 52]

20:Ominde I-5 (ca. 1948) 1952
FL11 Luo FL11

482
291
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415
516

E. N.

AN ELDERLY WOMAN WITH SOME OF HER FOOD

[p. 56]

20:Ominde I-5 (ca. 1948) 1952
FL11 Luo FL11

843 Dietary restriction may also be a matter of family
262 habit or taboo. Thus a mother may inform her children
while they are young that a certain kind of food is not to
[753] be eaten by members of their family. This restriction
may result from a fear of spreading certain diseases,
generally skin ailments, latent in that particular family
group. The restriction does not apply to others who are
free from the supposed disease. When a woman gives
birth to a baby her habits in these respects do not
change.

[756] A dietary restriction may also result from the instruc-
tion of a medicine man, as in the case of a woman who
has had no child for a long time. During his treatment
[784] the medicine man gives instruction on taboos and com-
pulsory dietary restrictions. Dislike of a certain food
during pregnancy may also result from personal dis-
agreeable experience. This is also generally assigned to
the will of the child. Restraints of a family origin, as well
as those imposed by the medicine man and acquired
from personal experience, are more strictly adhered to
than the traditional restrictions.

843 *Medicinal restrictions.* The list of medicines that expec-
278 tant mothers may not take is a small one. Apart from
177 the traditional strong purgatives and medicines for kill-
ing worms, modern drugs like quinine and strong Euro-
pean laxatives are eliminated, such measures being
designed to prevent abortion or premature birth.

843 *Social relationship.* Superstitions affecting expectant
[177] mothers have very largely yielded to the influence of
Christianity, but we find remnants of old regulations,
[516] such as those connected with sitting, still observed by
women. An expectant mother is required to sit with a
straight back. Neither should she put one of her legs on
top of another, because it is believed that the expected
child in assuming a similar position would be difficult to